Hon. S. Story

Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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MISCELLANY.

FROM THE BALTIMORE PATRIOT.

The following is a supposed conversation between Verner and Albert, while the former is preparing the latter for his father to shoot the apple off his head in the new and patriotic play of WILLIAM TELL. It is needless for me to inform the reader that I have borrowed the idea of "*My Maker 's in the wind*," from the significant replies of Albert to the inquiries of Gesler, in the Mountain Scene.

MY FATHER BENDS THE BOW.

Dost thou not fear the erring sight
Of him who bends the bow—
Some faultering in his nerves, that might,
Young Albert, lay thee low?
"The erring sight! some faultering!! No!
"My FATHER, Verner, bends the bow."

And yet, some casual zephyr's breath
Might turn the arrow's flight,
And wrap thee in the folds of death,
Thy Father's aim in spite!
"No! no—disperse these doubts of mind,
"My MAKER, Verner, 's in the wind."

But thou'rt a child! Thou may'st, perchance,
Let thoughts of doubt arise,
And turn thy head, to catch a glance,
Just as the arrow flies.
"No, no! However young or wild,
"My MAKER, Verner, 's with the Child."

"Prepare me straight! nor doubt, nor fear,
"My father nor his sight;
"Nor yet the casual breath of air,
"The child, nor arrow's flight:
"HE 's in the arrow, and no wo
"I fear while FATHER bends the bow."

PYTHIAS.

FROM THE BALTIMORE COURIER.

The following lines were addressed to a young man, some years since, who had liberated a number of slaves, the price of whom was estimated at eight thousand dollars.—How appropriately may they be applied to the patriotic philanthropist who lately sacrificed on the altar of justice not *eight thousand* but THIRTY THOUSAND.

The wreath that binds the hero's head,
Stained with the blood of those who bled,
In war's ensanguined plain:
The glory all his deeds may claim,
His high renown, his distant fame,
He owes to mortals slain.

Is this the glory man should crave,
Purchased upon the early grave,
Of souls in death laid low?
The praise that falls upon the ear
For deeds of blood, is bought too dear;
Thus bought by human wo.

Oh! he who hath the heart to scan
With pity's tear the woes of man;
Whose bosom is not barr'd
Against the pleadings of the poor,
But feeds and clothes them at his door
His is a sweet reward.

But sweeter far, more envied still,
Are the rich blessings that must fill
The heart of him who gains
The glory and immortal meed,
When he in tender mercy freed
His fellow men from chains.

Illustrious youth! Heaven will make up
All thou hast given, and fill thy cup
With blessings yet in store;
Lasting and bright will be thy fame,
Dear and remember'd be thy name,
When thou art here no more.

The slave, whose chains thy hands have broken,
Will to thy grave bring many a token,
Of gratitude and love;
His sighs and tears shall mingle there,
And many a pure and fervent prayer,
Ascend to thee above.

This, to thy noble generous mind,
Thy heart compassionate and kind,
Is dearer, sweeter far,
Than all the fleeting glory gain'd,
Than all the laurels that are stain'd
By all the tears and blood of war.

FROM THE CHRISTIAN INQUIRER.

APPEAL TO PROFESSING CHRISTIANS.

It is a cause of grief to the followers of Christ, in the Unitarian faith, that their faith and doctrines are so often misrepresented, and perverted from truth by some, and even by some ministers of the gospel, of other denominations; also their obedience is called in question, and their characters malignantly calumniated on account of the frank avowal of their honest views respecting the doctrines of divine revelation.

We hope the following clear and explicit statement of our religious sentiments, in which we generally are agreed, and, disclaiming the authority of all human creeds, bow to scripture alone, will lead those who profess to be governed by the spirit of Christ, to think and speak of us more according to *truth*, and that christian charity, without which we are nothing.—1 Cor. xiii.

We believe that the New Testament contains a faithful record of the all-important revelation which God made to mankind, by his son Jesus Christ. We believe in the divinity of our Saviour's mission and doctrines, and say, with Peter, John vi, 69. "And we believe, and are sure that thou art that Christ, the son of the living God."

We believe that Jehovah, "the God and Father of our Lord Jesus Christ." 2 Cor. xi, 31.—Ephes. i, 3, and 1 Peter i, 3, is the only true God; because Christ and his Apostles expressly declare it. "And Jesus answered him, the first of all the commandments is, hear O Israel; the Lord our God is one Lord. And the scribe said unto him, well, Master, thou hast said the truth; for there is one God, and there is none other but he." Mark xii, 29—32. "For there is one God, and one Mediator between God and men, the man Christ Jesus." 1 Tim. ii, 5. "To God only wise, be glory through Jesus Christ, forever. Rom xvi, 27.

We believe "the God and Father of our Lord Jesus Christ" is the only proper object of worship; because we are taught by the *commands* and *examples* of Christ, that the Father alone is to be thus worshipped —"Then said Jesus unto him, get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. iv, 10.—"But the hour cometh, and now is, when the true worshippers shall worship the FATHER in spirit and in truth; for the Father seeketh such to worship him.—God is a spirit and they that worship him must worship him in spirit and in truth." John iv, 23, 24. "And in that day, YE SHALL ASK ME NOTHING. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." John xvi, 23. "After this manner therefore pray ye; Our Father who art in heaven, hallowed be thy name, &c. Matt. vi, 9.

We believe in the absolute unity and unrivalled supremacy of Jehovah, the Father, the Almighty, and merciful Creator and Preserver of all things, the God and Father of our Lord Jesus Christ. We "believe that Jesus Christ is the son of God," Acts viii, 37, and that he is subordinate to his Father and dependent on him; because he ascribes all his power and authority to the Father who sent him; "For I have not spoken of myself; but the Father who sent me, he gave me a commandment what I should say and what I should speak, John xii, 49. "The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works."—"For my Father is greater than I." John xiv, 10, 28. We give another declaration of Christ, which is solemnly conclusive.—"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Mark xiii, 32. Could Christ have thus spoken if he were truly that omniscient God, who knoweth all things?

We cordially receive whatever the scriptures evidently teach respecting Jesus Christ. We believe in his divine mission "whom the Father hath sent;" that his words were according to the commandment of his Father *who sent him*—that "for the suffering of death he was crowned with glory and honor" "and him *hath God exalted* with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins; "that he gave himself for us," not to reconcile God to us, but "to reconcile us to God."—"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Titus ii, 14.—that "*God gave* him to be head over all things in the Church"—and "hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained." Acts xvii, 31. Christ was made perfect through sufferings, Heb. ii, 10. His obedience being thus completed, he was exalted to be a Prince and a Saviour to all WHO OBEY him. In these various and interesting views of Jesus Christ, as given in his words and in those of his apostles, he is entitled to our reverence, faith and obedience, and to our warmest gratiude and love. We regard him as a perfect example of piety towards God, of love to man, of humility, meekness, patience, and of all other virtues, in which we are to follow him; cordially embracing the Apostle's creed given us in 1 Cor. viii, 6. "But to us there is but ONE GOD, the Father, of whom are all things, and we in him; and one Lord. Jesus Christ, by whom are all things, and we in him."

We do not believe that the Holy Spirit, or Spirit of God, is a distinct person or being from God. We understand the expression in the original of the Greek inscription *αγιονπνευμα*, (Hagion Pneuma) translated Holy Spirit, as meaning the Holy Breathing, that is the Holy Influence of God, in whatever way operating, as by "convincing of sin, of righteousness and of judgment," and as poured out upon prophets and apostles, or upon his Son Jesus Christ—"For God giveth not the spirit by measure unto him." John iii, 34.

We do not believe the terms "*trinity*," or "*three persons*" are correct, as applied to the one God. These words are not to be found in the holy scriptures, but are entirely of human invention, and it is attempted to impose them on the consciences of men, by the authorities of Popes and Councils consisting of fallible men. We reject these terms, and solemnly reject the doctrine of men, that God consists of three persons. This doctrine we conscientiously believe, destroys the divine unity, one God. It is also opposed to that great and important truth, that "Jesus Christ is the Son of God;" for according to this, as he is constantly represented in the New Testament, as the son of *God the Father*; he would be the Son of only one divine person in God, and therefore not truly the Son of God, represented by this doctrine as necessarily consisting of three persons. Indeed, in every view contradiction presents itself under this doctrine; for if there be three persons in one God, and the Son be one of those persons, he must be the Son of all these divine persons, and, consequently, the *Son of himself*.—We cannot understand nor believe *contradictions*. But, we understand and believe that God has revealed himself as the GOD and FATHER of his Son Jesus Christ.

The gospel abounds with great and precious promises, that by these we might be partakers of the divine nature, 2 Peter i, 4, but the blessings of pardon and eternal life are secured to those only who comply with its requisitions, which are "repentance toward God, and faith toward our Lord Jesus Christ;" that repentance and faith which regulate the heart and life by the spirit and precepts of the Gospel. We are also assured, Acts x, 35. "But in every nation he that feareth him, and worketh righteousness, is accepted with him."

As to the precise nature and duration of the future punishment of those dying impenitent, there is among us, and among other christian denominations, a diversity of opinions; but we generally agree in believing that "there will be a strange punishment to the workers of iniquity" continuing impenitent and disobedient. We receive with reverence the awful declaration of our Master, that, if any say Lord, Lord, yet do not the will of his Father who is in heaven, "he will profess unto them,—I never knew you; depart from me ye that work iniquity." Matt. vii, 21—23.

Christian Brethren, we have thus given, summarily, what we understand to be revealed truths. Unitarians, you well know, bow to no *human Creeds*, and subscribe to no *Articles of Faith* formed and imposed by men as fallible as themselves. The BIBLE, the BIBLE alone is our *creed*, and our *only standard and rule of faith*.

Brethren, will you continue to persecute and denounce us; because we examine and decide for ourselves respecting momentous truths as revealed in the holy scriptures? We now ask you as in the presence of God, who judgeth between you and us;—Ought your persecutions, reproaches and denunciations to influence us to sacrifice our highest duty to him who is our only Master, or to withhold our assent to what we understand as truth in Jesus. Can you honestly wish us to be thus influenced even in the smallest degree? Can you ask us thus to sacrifice our integrity and love of the TRUTH, and rest our faith, not on God, but on men; The declaration of our Master, Matt. xv, 9, pointedly admonishes us, "But in vain do they worship me, teaching for doctrines the commandments of men."

Is not religion a *personal* concern, in which *every individual must read, understand believe for himself?*—Every man must use and improve the talents and privileges with which he is intrusted, and must give account to "the Judge of the quick and the dead!" "Every man shall bear his own burden;"—Gal. vi, 5, and must answer for all the deeds done in the body, and meet the consequences of those deeds, whether they be good or evil. None can redeem his brother. Substitutes are not admitted in that day, of which we speak. "But why dost thou judge thy brother? or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ." Rom. xiv, 10.

If, however, after this solemn appeal, *in defiance of the admonitions of Christ and his Apostles*, you will continue to revile and persecute us, and casting out our names as evil, judge and condemn us, *we carry our Appeal to the Bar of God*, where we will meet you. The Lord judge between you and us. Yet we will fondly cherish better hopes concerning you—we will pity and pray for you, that you may now, in this your day, know the things of your peace, and of him who was meek and lowly in heart. His sheep hear his voice and follow him. Thus will you no longer subject yourselves to the reproach he gave, when James and John asked leave to command fire from heaven, to destroy certain Samaritans, Luke ix, 55. "But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of."

To close this appeal, we adopt the memorable words of an Apostle, 1 Cor. iv, 3. 4. "But with me it is a very small thing that I should be judged of you, or of man's judgment: but he that judgeth me is the Lord."

A UNITARIAN.

SIR WALTER SCOTT.

We extract from Scott's account of Robert Bage,—a name which by the by, we never happen to have heard before,—in his recent work, the Lives of the Novelists, the following strictures on the moral cast and tendency of his productions. Living as we do in an age, which has sent forth so much corrupt and corrupting literature, marked withal by so much power, and to so great a degree sanctioned by fashion, it is gratifying to hear so decided and earnest a testimony, to the value of virtuous, and of christian principles too, from the master spirit of the times.

"This misrepresentation of the different classes in society is not the only speculative in which Bage has indulged during these poetic narratives. There is in his novels a dangerous tendency to slacken the reins of discipline upon a point, where perhaps, of all others, society must be benefited by their curbing restraint.

"Fielding, Smollet, and other novelists, have, with very different taste, brought forward their heroes as rakes and debauchees, and treated with great lightness those breaches of morals, which are too commonly considered as venal in the male sex; but Bage has extended, in some instances, that licence to females, and seems at times even to sport with the ties of marriage, which is at one the institution of civil society most favorable to religion and good order, and that which, in its consequences, forms the most marked distinction between man and the lower animals. All the influence which women enjoy in society—their right to the exercise of that maternal care which forms the first and most indelible species of education; the wholesome and mitigating restraint which they possess over the passions of mankind; their power of protecting us when young, and cheering us when old—depend so entirely on their personal purity, and the charm which it casts around them, that, to insinuate a doubt of its real value, is wilfully to remove the broadest corner-stone on which civil society rests, with all its benefits, and with all its comforts. It is true, we can easily conceive that a female like Miss Ross, in *Barham Downs*, may fall under the arts of a seducer, under circumstances so peculiar as to excite great compassion, nor are we so rigid as to say that such a person may not be restored to society, when her subsequent conduct shall have effaced the recollection of her errors. But she must return thither as an humble penitent, and has no title to sue out her pardon as a matter of right, and assume a place as if she had never fallen from her proper sphere. Her disgrace must not be considered as a trivial stain, which may be communicated by a husband, as exceeding good jest, to his friend and correspondent; there must be, not penitence and reformation alone, but humiliation and abasement, in the recollection of her errors. This the laws of society demand even from the unfortunate; and, to compromise farther, would open a door to the most unbounded licentiousness.—With this fault in principle is connected an indelicacy of expression frequently occurring in Bage's novels, but which, though a gross error in point of taste, we consider as a matter of much less consequence than the former.

"Having adverted to this prominent error in Mr Bage's theory of morals, we are compelled to remark that his ideas respecting the male sex are not less inaccurate, considered as rules of mental government, than the over indulgence with which he seems to regard female frailty. Hermsprong, whom he produces as the ideal perfection of humanity, is paraded as a man, who, freed from all the nurse and all the priest has taught, steps forward on his path, without any religious or political restraint, as one who derives his own rules of conduct from his own breast, and avoids or resists all temptations of evil passions, because his reason teaches him that they are attended with evil consequences. In the expressive words of our moral poet, Wordsworth, he is

'A reasoning, self-sufficient thing,
An intellectual all-in-all.'

"But did such a man ever exist? Or are we, in the fair construction of humanity, with all its temptations, its passions, and its frailties, entitled to expect such perfection from the mere force of practical philosophy? Let each reader ask his own bosom, whether it were possible for him to hold an unaltered tenor of moral and virtuous conduct, did he suppose that to himself alone he was responsible, and that his own reason, a judge so peculiarly subject to be bribed, and imposed upon by the sophistry with which human passions so strongly impel us, was the ultimate judge of his actions? Let each reader ask the question at his own conscience, and if he can honestly and conscientiously answer in the affirmative, he is either that faultless monster which the world never saw, or he deceives himself as grossly as the poor devotee, who referring his course of conduct to the action of some supposed internal inspiration, conceives himself, upon different ground, incapable of crime, even when he is in the very act of committing it.

"We are not treating this subject theologically; the nature of our present work excludes such serious reasoning; but we would remind, even in these slight sketches, those who stand up for the self-sufficient morality of modern philosophy, or rather sophistry, that the experiment has long since been tried on a large scale. Whatever may be the inferiority of the ancients in physical science, it will scarce be denied, that in moral science they possessed all the lights which the unassisted reason, that is now referred too as the sufficient light of our paths, could possibly attain.—Yet, when we survey what their system of ethics did for the perfection of the human species, we will see that but very few even of the teachers themselves have left behind them such characters as to do honor to their doctrines. Some philosophers there were, who, as instructers in morality, showed a laudable example to their followers, and we will not invidiously inquire how far these were supported in their self-denial, either by vanity, or the desire of preserving consistency, or the importance annexed to the founder of a sect; although the least of these motives affords great support to temperance, even in cases where it is not rendered easy by advanced age, which of itself calms the more stormy passions. But the satires of Juvenal, of Petronius, and, above all, Lucian, show what slight effect the doctrines of Zeno, Epictetus, Plato, Socrates, and Epicurus, produced on their avowed followers, and how little influence the beard of the stoic, the sophistry of the academician and the self-denied mortification of the cynics, had upon the sects which derived their names from these distinguished philosophers. We will find that these pretended despisers of sensual pleasure shared the worse vices of the grossest age of society, and added to them the detestable hypocrisy of pretending, that they were all the while guided by the laws of true wisdom and of right reason.

"If, in modern times, they who owned the restraint of philosophical discipline alone, have not given way to such gross laxity of conduct, it is because those principles of religion, which they affect to despise, have impressed on the public mind a system of moral feeling unknown till the general prevalence of the Christian religion; but which, since its predominance, has so generally pervaded European society, that no pretender to innovation can directly disavow its influence, though he endeavor to show, that the same results which are recommended from the christian pulpit, and

practised by the christian community, might be reached by the unassisted efforts of human reason to which he counsels us to resign the sole regulation of our morals.

"In short, to oppose one authority in the same department to another, the reader is requested to compare the character of the philosophic Squire in Tom Jones, with that of Bage's philosophical heroes; and to consider seriously, whether a system of ethics, founding an exclusive and paramount court in a man's own bosom for the regulation of his own conduct, is likely to form a noble, enlightened, and generous character, influencing others by superior energy and faultless example; or whether it is not more likely, as in the observer of the rule of right, to regulate morals according to temptation and convenience, and to form a selfish, sophistical hypocrite, who, with morality always in his mouth, finds a perpetual apology for evading the practice of abstinence, when either passion or interest solicit him to indulgence.

"We do not mean to say that, because Bage entertained erroneous notions, he therefore acted viciously. The history of his life, so far as known to us, indicates a contrary course of conduct. It would seem, from his language, as we have already said, that he had been bred among the strict and benevolent sect of Friends, and if their doctrines carried him some length in speculative error, he certainly could derive nothing from them to favor laxity of morals. In his fictitious works, the Quakers are always brought forward in an amiable point of view; and the characters of Arnold, and particularly of Miss Carlile, are admirable pictures of the union of talent, and even wit, with the peculiar manners and sentiments of these interesting and primitive persons. But, if not vicious himself, Bage's leading principles are such as, if acted upon, would introduce vice into society; in men of a fiercer mould, they would lead to a very different line of conduct from his own; and such being the case, it was the editor's duty to point out the sophistry on which they are founded."

CHRISTIAN REGISTER.

SATURDAY, DECEMBER 10, 1825.

INDIAN MISSIONS.

One important branch of the American missions in India is that conducted on the island of Ceylon. This mission was established during the year 1816. For the first few years the missionary operations were confined to two stations. Speaking of the early state of the mission, one of the missionaries says, that "though much has been said concerning the state of the native population here, as favorable to the reception of christianity, it was found in the station we occupy, to be far from fact." A strong prejudice existed against the name of Christian, and there was a general unwillingness in the people to send their children to the schools.

We are told that the state of things at present is greatly changed. The American missionaries have now five different missionary stations, and the schools appear to be flourishing. Mr Winslow, in a letter to a gentleman in Virginia, says that the native members of the church in Ceylon are 71. Thirty-five of this number were baptized at one time. Many of the most respectable natives attended at this ceremony of baptism. "There are, in the mission," says Mr Winslow, "two licensed *native preachers* and several assistants, who exhort, catechise, &c.

In the same letter it is also stated that there are now 60 free schools containing about 2500 children of both sexes. Some of these schools are exclusively for females. The number of girls now receiving instruction is about 250. At the different stations there are 175 children and youth wholly supported and educated by the mission, of this number more than 30 are females, "who are taught reading, writing, arithmetic, geography, needlework, &c. and instructed carefully in the proprieties and decencies of life, as well as in the means and importance of preparation for death." The good influence of these schools cannot be doubted. Every degree of light, imparted to the benighted minds of the heathen, is valuable, even though it relate only to the arts and improvements of the present life; for it elevates them one step in the scale of being, and prepares the way for the more ready entrance of christian principles and motives.—A certain degree of civilization must always precede christianity. All efforts therefore, by which a heathen people are made acquainted with letters and the arts, are equally as commendable as direct efforts for converting them to christianity.

We have always doubted the expediency of commencing missionary efforts among a heathen people with *preaching*. But few adult pagans will listen to the preaching of christianity, in any of its sectarian forms. And we doubt whether many of the missionaries to the heathen have ever preached it in any other. So inveterate are the prejudices of the inhabitants of India, particularly, that Christianity though inculcated in its native simplicity, on its own free, broad and generous principles, is scarcely able to gain a listener, even among the thinking, more enlightened and virtuous of the population; how much less then with the sensual and bigoted, and the confirmed idolater! Of this we believe the missionaries themselves are becoming more and more sensible.—From this conviction we presume it is that they have turned their attention more to *schools*. It is from schools that their chief success is to be hoped. The susceptible minds and warm affections of the young prepare them to receive almost any impressions from those whom they have learnt to respect and love. An instructer therefore, who has the affections and confidence of his pupil will most probably be followed by him in his religion, though he should receive no christian instruction but from example and the simple reading of the scriptures. We believe we hazard nothing in saying—give to a nation of pagan children, a knowledge of letters and the arts, and with the bible in their hands without note or comment, they will, in two generations, furnish an abundance of better christian preachers than have ever yet been sent to any heathen people since the days of the apostles.

To such children, when capable of reading the scriptures, right christian instruction must be of great value. But if this instruction be marred and deformed, as it too generally is, by the narrow and chilling dogmas of parties and sects, the bible is better to them without it, and they will sooner and the more surely attain a knowledge of the pure and simple principles of incorrupt christianity by the aid of their own unprejudiced inquiries.

UNITARIANISM IN THE WEST.

We have formerly hinted at the progress of liberal principles in the Southern and Western parts of the United States, and particularly in the interior of Pennsylvania. It seems that at Northumberland and Pittsburgh the freedom of inquiry and independence of belief among the people have excited the violent opposition and abuse of pretended orthodoxy. This has been particularly the case at Pittsburgh. A Roman Catholic Clergyman, of the name of M'Guire, came out in all the wrathful clamor of a bigoted heart against Unitarians, in his Christmas sermon, 1824. In reply to this attack, two letters have been addressed to Mr M'Guire, by an able and intelligent Unitarian of Pittsburgh, (Mr Bakewell, as we learn from the New York Inquirer.) In reference to this attack of Mr M'Guire, the Inquirer says, "Pittsburgh too it would seem has had its charitable champion of orthodoxy, its Miller—its Mason. Pittsburgh too can boast of a man, who blind with rage at the progress of a sect he hates and fears, can come out and from the pulpit denounce and revile, and plant suspicions and prejudices in the hearts of his hearers, and stir up a congregation of men, women and children—who, but for him would have been full of the spirit of Christ, and love to their neighbors of every persuasion—to the manifestation of as bitter and unchristian a spirit as his own. Much have *they* to answer for, who, instead of preaching Christ, preach strife and contention; and sink the Christian pastor in the fierce partisan."

To the first letter addressed to Mr M'Guire he published a reply in which, says the Inquirer, he 'denies having judged the persons of Unitarians, but their opinions only—denies having denominated them as *infidels*, as worse than devils, and having doomed them to everlasting damnation "*only so far* as a sarcastic logician would draw these inferences from these premises," and only said that they, "the Unitarians, were lost not only to every sense of religion but also of shame." Only that!'

The second letter was a rejoinder to this reply. It seems greatly to have disturbed Mr M'Guire that he was called to contend with a layman. We will amuse our readers with a quotation. "It is A SAD AND PROFLIGATE AGE, when unlearned Unitarians dare to arrogate to themselves the privilege of defending their opinions against the attacks of clergymen of College education already grown grey in their professional studies."

The following is Mr B.'s reply to some of Mr M'Guire's statements as to the belief of Unitarians in the divinity of Christ.

"You say the divinity of Christ is the sacred basis on which the entire system of the christian revelation is founded. If by the divinity of Christ, you mean that his authority is divine, we humbly acknowledge it and cheerfully submit to it because it was God who invested him with it—Matt. v, 27. If you mean his doctrine was divine—John vii, 28—we agree with you, for it was God who taught him. If you contend his power was divine, we most willingly admit it, because the Father gave it him, Matt. xxviii, 15. If you maintain his works were divine, John, iii, 34—so do we, because the Holy Spirit by which they were wrought, was given beyond measure unto him, and we believe no man could do the things he did, except God was with him. But if by the divinity of Christ, you mean that he is God, equal with the Father, and that this doctrine 'forms the sacred basis on which the whole system of the christian revelation is founded,' we deny it, because the uniform tenor of the sacred scriptures is directly opposed to it.

"The Jews did not call in question the divine authority of Moses, although they never believed him to be God, (except in that subordinate sense he was said to be a God to Pharoah, and according to which sense, we learn from the Saviour, that title was applied to all those unto whom the word of God came;) but from the mighty works God did by him, they believed in him; and it will not be pretended that to this day the Jews are less observant of the Law of Moses, than Christians are of the more perfect law of Christ."

CHRISTIANITY IN INDIA.

Our readers will recollect that we have occasionally given extracts from a pamphlet lately published, entitled "An Appeal to Liberal Christians, &c." We are happy to find that this work is beginning to attract, in some degree, the notice it deserves. We copy the following communication relating to it from one of the public papers.

FROM THE DAILY ADVERTISER.

Mr Hale.—I wish to call the attention of your readers to a pamphlet which has recently appeared among us, called "An Appeal to Liberal Christians for the cause of Christianity in India." Some may have supposed from the title that this little work is made up of exhortations to a duty about which men differ in opinion, and that it is little more than a repetition of arguments and motives, which have often been stated. But it is something more. It is chiefly *historical*, giving, briefly, a mass of information, which every man is interested in gaining. The subject of which it treats is of growing importance. Missionary efforts are now made on too large a scale to be overlooked by any one who would understand the character of the age, and the state of society. The pamphlet in question, though addressed to one class of Christians, is written with great candor, so that all denominations may read it with profit; and to "Liberal Christians" who would learn, in a short compass, what others are doing for the diffusion of religion, and who would weigh their own duties in this particular, it is confidently recommended as a judicious and authentic work. A.

MORAL AND RELIGIOUS.

RECIPROCAL DUTIES. We advertised last week a small work just published by Mr James Loring, of this city, entitled "Reciprocal Duties of Parents and Children." The author of the work is Mrs Taylor, an English lady, to whom the public is indebted for several other interesting and valuable publications. We can cheerfully recommend this work as one adapted to instruct and improve the rising generation, as well as to promote good-will, and mutual respect, and kindness in families.

TRACTS. The Religious Tract Society of Baltimore printed last year 19,000 tracts, and has distributed 50,778. The series of tracts, published by this society, now consists of 65 numbers

The Religious Tract Society of the city of Washington has issued 37,340 tracts since its organization in 1818.

The publishing Committee of the American Tract Society have sanctioned upwards of one hundred different tracts, more than seventy of which are either stereotyped or are in progress at the foundry. The publishing committee consists of the following gentlemen; The Rev. Dr Milnor, Rev. Dr Spring. Rev. Dr Knox, Rev Mr Somers and Rev. Mr Edwards. The Rev. Mr Summerfield, who was a member of the committee, died soon after his election. No two members of this committee are of the same denomination, and no tract is published without the approbation of each member of the committee. The contributions to this society during the two months ending Nov. 16, were $1879,43. Six clergymen have been made Life Directors by the contributions of ladies, $50 for each. Eleven have been made life members by subscriptions of $20.

The Baptist Theological Seminary to which we alluded last week, has gone into operation under the direction of Rev. Ira Chase, late professor at Columbia College, Washington. It is established at present at Newton. We understand that an additional professor has been just appointed, or is about to be appointed. We wish success to the undertaking. Every advance of the different denominations in the means and opportunities of education, is a blessing to the community, more or less extensive, in proportion to the numbers and influence of the sect.

This subject brings forcibly to our mind, the long agitated subject of a Professorship of Pastoral Theology at Cambridge. We trust that the importance of such a professorship is beginning to be felt, and should a subscription be commenced, we are not without the hope that this great want would not long remain unsupplied.

A Theological Seminary is in operation at Marysville, Tenn. The number of students is small, but increasing.

AUGUSTA COLLEGE. An institution now called Augusta College was established about five years since, at Augusta, Ky. about 45 miles above Cincinnati, on the Ohio river. It was established by the methodist conference, and is under the direction of gentlemen of that religious denomination, though it is not considered a Theological Seminary. They have a building 76 by 40, two and an half stories high. Two professors have been appointed; one of Mathematics, and one of Languages. The whole expences of board, room rent, fuel, lights, washing and tuition does not exceed $1,75 per week,

A larger number of students than usual have entered the Theological Seminary at Princeton. The whole number in the institution is upwards of one hundred.

THE CHEROKEES. The Cherokee Indians are said to be making rapid progress in civilization, and in the knowledge of Christianity. One of the Cherokee nation has lately invented a Syllabic Alphabet, by which means the Cherokees can now enjoy the advantages of writing. A translation of the New Testament into the Cherokee language is nearly completed.

LIMA. An intelligent gentleman resident in Lima, writes that many things are operating to produce a religious revolution in that country. We are told that a spirit of inquiry has gone forth, and that the translations of the Bible, which have been distributed are read with avidity. It is also stated that a toleration of all religions would soon be promulgated, and that freedom of inquiry would almost certainly produce important changes in public sentiment.

The unsettled state of the government has reduced the population of Lima from 60,000 to about 45,000. Industry begins, however, to revive, in proportion as the prospect of independence becomes more certain. Education is more attended to than it has been; and it is contemplated to establish Lancasterian Schools.

Original Communications.

MR REED,

If the following have any merit, and if the second can palliate the impiety of the first, you will, by publishing them, oblige a sincere friend and well wisher.

THE SUICIDE.

Why should I live—Is life so dear,
When every hope has fled?
Why should I wish to linger here?
'Twere better I were dead!
No hope remains to cheer me now,
No gleam of future joy,
The world presents a chilling show
Of woes without alloy.—
Yon maniac thinks that life is bliss,
And lives,—afraid to die;
Thinks there is not a spot but this
To which a wretch may fly.
Then yield to fate since fate controls,
And leave this loathed spot.
Leave it to those, whese grovelling souls
Can live,—to be forgot.
Why then avoid th' impending blow?
Why turn the dagger's blade?
Let then the warm red life-stream flow,
The bright cheek blanch and fade.

THE ANSWER.

Has life *no* pleasure, thoughtless boy?
Does sorrow all thy hours employ?
Bethink thee; is the world so wild?
Hast thou no father, friend or child?
Vain fool, begone! 'twere sin to bless
One, who rejects such happiness!—
"Life, life alone is bliss!" 'Tis true,
Life to the wise is bliss. Though few
Their pleasures, still their pains are less,
For they find bliss, where you—distress.
The father glories in his boy.—
Yon infant,—'tis the mother's joy.—
Hast thou no pleasure in their mirth.
Dost *hate* the child, that owes thee birth.
Behold thy sire, whose anxious care
Hast blest thee oft in secret prayer.
Was it for this, thou wretch! for this,
Thy mother blest thee with her kiss?
Her angel form now hovers nigh.—
Nay, start not.—If thou wilt *now die*.

Go, let thy prayers to heaven ascend.—
Go, teach thy stubborn heart to bend.—
Seek peace with GOD, then earth will be
A paradise of bliss to thee. J. C. P.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

SIR,—

I was pleased to see two questions repeated in your last paper from the Recorder & Telegraph, viz. What is Congregationalism? On what general principles are the Congregational Churches of New-England at the present day established? as I agree with the inquirer that "a full and satisfactory answer would remove the doubts and difficulties of many conscientious Christions, respecting church government and fellowship."

The answer to the first of these questions appears to be simple and easily given. It is well known that the Island of Great Britain (without regarding minor sects) is divided chiefly into two great religious establishments—the church of England, governed by Bishops, Priests and Deacons,—and the Presbyterian church of Scotland, which rejecting these orders, and supporting the simple one of Presbyters, is nevertheless connected by a general bond of association under a general head. About the time of the revolution another sect arose who, in distinction from both these orders, asserted that each assembly or worshipping congregation of Christians, was an entire church of itself—independent of all others and had a perfect right to make whatever regulations they thought proper in their church government and discipline—without the control or interference of any other superior order of clergy. This sect was at first called Brownists, afterwards Independents—it was from this the New-England churches sprang, and here they acquired the name of Congregationalists. Congregationalist is therefore synonimous with Brownist or Independent—and Congregationalism is that order of church government in which each Congregation is possessed of all power of organization and discipline within itself, free from any external control.

The second question is a question of fact and is not so easily replied to, because it premises that there is some general principles on which the government of the N. England churches are founded--there have been indeed platforms and decisions of councils—but these are far from being universally acceded to—and so far as they are intended to have an obligatory effect on separate congregations, are obvious violations of the original principle of Congregationalism as above laid down.

I hope this reply will appear satisfactory and will be repeated in your paper and the Recorder and Telegraph—and in return I beg to ask another and a far more important question—What is *a Church*, or what is the meaning of that expression in the New-Testament? Yours, S. T.

OBITUARY NOTICE.

Died, in this city, on the 18th ult. Mrs Lydia H. Welch, wife of Mr John N. Welch. Seldom has the grave taken to its silent bosom an object of greater interest, one more deservedly beloved, or sincerely lamented. She possessed in an eminent degree, those virtues which render the female character peculiarly lovely. As a wife and mother her loss is irreparable. When the lustre of that eye is dim which was ever wont to beam with tenderness, and the melody of that voice is hushed, which was only heard in accents of affection, when the domestic circle is invaded by the "Grim King of Terrors,"—in the loneliness of that hour, it is the privilege of friendship alone to offer consolation. In the sunless day of sorrow the home of bereaved affection should be held sacred. But the memory of departed worth is not soon forgotten. The heart loves to dwell on the recollection of the endeared one long after the tomb has hidden the fondly cherished form from our view, and every kind word and look is treasured up with a miser's parsimony. Each benevolent act, the expression of every benevolent feeling, is deeply engravened on the mind, and the scenes where we have witnessed a cheerful submission, in seasons of severe personal suffering, are indelibly impressed on our remembrance. The religion she professed was of the heart, not merely a speculative faith, but an operative principle, for it was the rule and guide of her life. Nor did she wait till disappointment had chilled the ardor of her affections, till the world had lost its charms, till the circle of companionship was broken, and a dreary void was all that remained of her earthly pilgrimage; no, she brought to the service of her Heavenly Father, the freshness and vigor of her days; and the calmness she manifested in a dying hour gave testimony that she had not left the momentous concerns of eternity to this solemn period. To her, death was despoiled of its terrors; she welcomed its approach, not as the Destroying Angel,—but as the messenger of good tidings. She was not an isolated being. While many were the ties which united her to the world, in the true spirit of christian resignation she exclaimed, "Not my will, but thine be done."

"Such was thy piety and zeal,
Thy def'rence to the Father's will,
Thy love and meekness so divine,
I would transcribe and make them mine."

COMMODORE MACDONOUGH.

Captain Thomas Macdonough was the son of an eminent physician of the same name, who resided in

the county of New Castle in the state of Delaware. He was appointed a Major in the revolutionary army in 1775, but retired early from the service. After the peace he held several responsible offices and died in 1796. He had several children, among whom were three sons. The eldest, James, was a midshipman under Commodore Truxton, when he took the Insurgent, in which action he was so severely wounded as to be obliged to have a leg amputated, and leave the service. After the death of his father, the lamented subject of this article obtained a midshipman's warrant, and commenced his career with many other gallant young men, all ardently desiring an opportunity to distinguish themselves. He accompanied our little fleet to the Mediterranean, and was frequently engaged in the conflicts which tested the relative prowess of Christians and Mahometans, in the Tripolitan war. Though at this time grave, reserved, and circumspect in a remarkable degree, we are told (by the Analectic Magazine) he was then remarkable for a daring impetuosity, an invincible chivalrous sort of perseverance in every sort of adventure.

In 1806 he was first Lieutenant of the Siren, then lying in the harbor of Gibraltar, under the late Capt. John Smith. While here, young Macdonough signalized himself in the absence of the Captain, who was on shore, by rescuing an American seaman, who was impressed from one of our merchantmen, lying near the Siren. Macdonough, hearing of the fact, ordered his gig to be manned and armed, pursued the boat of the press-gang, and rescued the seaman when along side of the British frigate. The captain of the frigate went on board the Siren in a great rage, to demand how he dared to take a man from one of his majesty's boats. And he even threatened to haul the frigate along side of the Siren, and retake the man by force. To this Macdonough replied. "he supposed his ship could sink the Siren, but as long as she could swim he would keep the man." The Briton was in a great passion, and after leaving the Siren, made a demonstration as though he would board the American merchantman and seize the seaman; but the prompt preparations of Macdonough induced him to relinquish the object.

In the interval between the Tripolitan war and the late war with Great Britain, which commenced in 1812, there were no opportunities for our naval commanders to signalize themselves; and the life of Macdonough, like those of his companions in arms, furnished no incident of sufficient public importance to be interesting to the reader. It was during these years of repose that he settled in Middletown, Connecticut, formed an acquaintance with Mrs Shaler, and married her. Soon after the declaration of the war of 1812, however, a small naval force was created on Lake Champlain, for the purpose of affording protection to our frontier, and facilitating our military operations in that quarter. The British also placed a naval force upon the lake, and both nations continued to augment their forces from year to year, until 1814, when each had four vessels of war; the Americans had ten galleys, mounting 16 guns in all, and the British thirteen galleys, mounting 18 guns. The largest American ship, the Suratoga, mounted 26 guns. The Confiance, the largest English ship, mounted 36 guns The total number of American guns was 86; the total number of British 95. The American squadron carried two thousand and twenty-three pounds weight of metal, and eight hundred and twenty men; that of the British, nineteen hundred and fifty weight of metal, and one thousand and fifty men. Lieutenant Macdonough commanded the American squadron, and Capt. Downie the British.

This was the darkest period of that memorable contest. Perry, it is true, had been gloriously victorious upon Erie, and Chauncey kept the powerful naval force of the enemy upon Lake Ontario, at Bay. But in other respects, our plans along the whole Canadian frontier, excepting at the single point of Niagara, had failed. Buffalo and Washington were in ruins—the storm of war howled along our sea-coast—New-York was threatened by a powerful fleet—and Wellington's invincibles were preparing for a descent upon New-Orleans. Such was the moment seized upon by Sir George Provost, at the head of an army of 14,000 men, to dislodge Gen. Macomb from Plattsburgh, and ravage our country far and wide. But he deemed the destruction of our armament upon the lake as essential to his success, and Captain Downie bore down to attack Macdonough at the same time that Sir George was to storm the entrenchments at Plattsburgh. The result was a brilliant action of two hours and twenty minutes, fought with the greatest bravery on both sides, and terminating in a glorious victory to the American arms. Not a mast in either squadron could stand to make sail on. The Confiance had one hundred and five shot in her hull, and the Saratoga fifty-nine. She was, moreover, twice set on fire by the hot shot of the enemy. Never was victory more complete, decisive, or in its effects of so great importance; for it was no sooner known than the opposing land forces made a precipitate and inglorious retreat, and thus relieved our northern towns from the horrors of a desolating invasion. This was the second American naval victory, achieved fleet to fleet. Perry and Macdonough! names associated in glory—and in death.

The state of New-York, which derived the most immediate benefit from this victory, was not backward in testifying its gratitude. The legislature granted him 1000 acres of land, on the bay where he acquired his laurels; and the cities of New-York and Albany each granted him a lot, and the freedom of their respective cities. Macdonough was promoted, and after leaving the lake service, he was placed in command of the naval station at Portsmouth, N. H. By his long services on the lake, and the anxiety and arduous duties of the memorable 10th of September, his health became much impaired, and he has never entirely regained it since. So that in acquiring his glory he contracted his death. Leaving the Navy Yard in Portsmouth, Lieutenant (now Captain) Macdonough proceeded to the Mediterranean, to protect our commerce in those seas. He returned to his family in Middletown, Conn. early in 1824, and after spending the summer there, he repaired to that station in the autumn of the same year. His health was then very feeble, but it was hoped that his favourite element would effect a favorable change. He left Mrs Macdonough in perfect health, but a liver complaint carried her off in August last. Nor could one suffice the insatiate archer. The health of the commodore continued to decline, until it became necessary for him to leave his command, and he embarked for his native country, for which he has done so much, and which he loved so well, a few days after hearing of the decease of his wife. From the time of his embarkation on board of the Edgar, he gradually sunk away until the 10th ultimo, when his breath departed without producing a struggle.

But it is not as an officer alone that the character of Macdonough is to be judged. His virtues in all the relations of private life, were no less worthy of imitation, than his conduct during his public career. In the days of his prosperity, "his steady mind remained the same it was before, and neither by his words, his looks, or his actions, could it be discovered that he even varied from that self-balanced consciousness which is ever the accompaniment of talent, and is never either palpably depressed, or exalted by the opinions of others. Though a soldier, he was strict in his deportment, and exemplary in his piety. He had a fine head, light hair, complexion, and eyes; and his person was tall and dignified."

How sleep the brave who sink to rest,
With all their country's wishes blest."

Com. Adv.

Domestic Intelligence.

City Election. By a law passed at the last session of the Legislature, the officers of the city government are hereafter to begin their annual administration in January. Agreeably to this provision the next election of city officers will take place in the several wards next Monday.

Census of Boston. A census of the city has been ordered to be taken. The number of inhabitants in ward No. 7, is ascertained to exceed 5500. In 1820 it was 3787, having increased 1713 in five years.

A circular from a respectable house in London gives the following estimate of the debts and effects of Samuel Williams, Esq. at the time of his failure. Debts £650,000.—Effects £500,000. The Daily Advertiser states that from the situation of this house, the opinion is particularly entitled to respect.

Application will be made to the Legislature of New York during the ensuing session, for the incorporation of a company with a capital of $500,000, one half of which is to be employed in improving the navigation of the Hudson river. The remainder to be employed in banking.

We are told that application will also be made for an incorporation of thirteen new banks, with a capital which may be extended to the amount of $5,590,000. There will be petitions also for an incorporation of other companies with capitals, the amount of which will be $2,200,000.

Fire! On Tuesday night last, the iron manufactory, including a new forge, trip hammer, and blacksmith's shops adjoining, erected and used for making soft iron rollers and other machinery in Canton, was destroyed by fire. The loss is estimated at between four and five thousand dollars, and falls on an industrious young mechanic, who, by this casualty has been deprived of the proceeds of several years hard labor. The fire is supposed to have originated from spontaneous combustion.

Boston Bar. Within the last thirty or forty years, the bar of Suffolk, Mass. has yielded a President and Vice President of the United States; three Chief Magistrates of the State; one Chief Justice, and five other Justices of the Supreme Judicial Court; one Judge of the United States Circuit Court, and one District Court Judge; five Representatives in Congress; two Ambassadors, and one Commissioner in Europe; three Attorney Generals, two Presidents of the Mass. Senate, and three Speakers of the House of Representatives; fifteen Senators in Mass. the office of Comptroller of the national treasury, and that of Secretary of State, have been held by some of its members.

Plymouth, Dec. 3.

Accidents. On Saturday last, the mail stage from Boston to this town, was overturned while turning in Leyden street, and the body of the carriage dashed to pieces. There were several passengers in the stage, one of whom, a lady, was considerably bruised, and is still unable to proceed on her way to Falmouth. One or two others were slightly injured.

The mail stage from Sandwich to Falmouth was upset in the former place on Tuesday, last week, and the carriage broken to pieces, but no passengers seriously injured. *Memorial.*

New York, Dec. 2.

Mr Livingston, of New Orleans, has been solicited by the Trustees of the Transylvania University, at Lexington, Ky to deliver lectures on law in that institution for three months in the year, with an annual salary of $4000.

New State Prison. The prison now erecting in this vicinity, under the superintendence of Capt. Elam Lynds, has been put up with surprising facility, notwithstanding the numerous difficulties to be encountered. Sixty-four cells have been completed with iron doors, the entire workmanship of which was performed on the premises. The outer wall encompassing the cells and forming a hall for the patrol of the guard and keepers, is also completed, and covered with a temporary roof of boards. It will be recollected that this prison, which is intended to be four stories high, and five hundred feet long when entirely completed, will contain 800 cells. On Saturday evening the 109 convicts employed on the building, were for the first time safely locked up within its cells—and on the following morning (the Sabbath) a bible was furnished each one of them.

Westchester, (Penn.) Herald.

Dec. 2—*Chesapeake and Delaware Canal.* We understand that this work is proceeding with increased rapidity and vigor; that there is a force now employed exceeding 1500 men; and that of these upwards of 600 are at work on the low grounds between the Delaware and St George's. Such efficient measures must be highly gratifying to the public, and encouraging to the stockholders. *Aurora.*

We learn, says the Elizabeth City Star, by a gentleman from the wreck of the schr Harvest, that Lieut. Grinke, of the navy, while giving some orders on board of the vessel at the time she struck, fell, and expired instantly. The child, the cook, and a boy were lost in attempting to go ashore in a boat which was capsized. Mrs Grinke got safe on shore.

In repairing an old building in Newtown, Con. a leather bag containing several hundred dollars in silver was found secreted in the chimney. It is supposed the money was placed there by the former occupant, an old bachelor, some time since deceased.

Pensacola, Nov. 5.

We have been politely favored with the following information, concerning the health on board the John Adams which we publish for the satisfaction of the friends of her officers and crew.

During her cruise the fever appeared twice, but was not extensive; the number of cases not exceeding 45 in both attacks. Within the last month, however, she has suffered severely; in the space of three weeks 80 of her crew were taken with it, 10 of whom died. The severe nature of the fever may be understood, by the circumstance of the Black Vomit occurring in six of the cases, previous to death. There is not a single dangerous case of sickness now on board the vessel.

Monthly List of Deaths on board the U. S. ship John Adams, during October, 1825.

2d Gunner—Joseph Howard.
Armorer—Charles Haldson.
Marines.—Samuel Osmond, John Davidson, Fred. Koffman, George Williams, and Edmund Hughes.
Seamen—Johnathan Olcott, Wm. Snyder and, L. Does.

Gaz.

We are happy to learn that his Excellency, the Earl of Dalhousie, has brought out with him orders to open the military road, between Kingston and the Ottawa, by way of Perth. The work, we understand, is to commence next Spring, and, when completed the troops will in future march by that route. This measure will have the effect of connecting the settlements of the Bathurst and Midland Districts, and generally of increasing the value of the property in the fine portion of the Province, through which the road will pass.

Kingston, U. C. Paper.

Foreign Intelligence.

FOREIGN SUMMARY.

From France. By Paris papers of Oct. 24th it appears that considerable excitement had been raised in consequence of a riot at Rouen, at the time Gen. Lafayette, dined there. The New-York Statesman has the following account of the affair:—

"It seems, among other particulars, that five gentlemen, of the first respectability, who had dined with the General, and left the house at 12 o'clock, when all the crowd had dispersed, were, on their way to their carriage, attacked by the *gen'd armerie*, and most unmercifully beaten with the butt end of their guns and sabres, and abused as *rebels*. They complained to the government, but it is probable that the soldiers will be justified by their superiors. In consequence of the term *rebels*, used on the occasion, the Constitutionel says, 'We have another rebel to denounce to the government. Mr Terneaux yesterday gave a splendid dinner at his country seat to Gen. La Fayette, the Ministers from Hayti, Gen Foy, and several other distinguished rebels.' The General arrived in Paris the 20th of Oct."

Greece. It was reported in the Frankfort papers, that Ibrahim Pacha had been assassinated by a nephew of Hassan Bey, to revenge the death of his uncle, who was killed by Ibrahim. The letters from Zante, Corfu, Trieste, and Venice, which announce this event, state also, that the Egyptian troops at Navarin, were in a state of mutiny, being desirous of returning to Candia or their own country. The interior of the Morea was entirely evacuated, and the campaign in that quarter terminated in favor of the Greeks.

The Journal of Trieste repeats these accounts on the 9th of October, and adds that the Greeks have yielded the island of Paros, opposite Hydra, to the Americans, who are fortifying it for a position in the Archipelago. The capture of several Austrian and French vessels by the Greeks is spoken of.

FROM EUROPE.

Liverpool papers to Nov. 8th have been received at this port by the Florida, by which we have London dates to the 6th.—The papers contain but little news of general interest.

Lord Cochrane has declined proceeding on his expedition to Greece.

The following items are from the Advertiser of Thursday.

A letter from General Roche at Napoli, to the French Greek Committee, dated Sept. 15, is published in the Paris papers, which states that the army of Ibrahim Pacha had retreated from Tripolitza, and that he was followed by Colocotroni towards Misitri, who expected to find an opportunity of attacking him to advantage.

The Steam Packet Comet has been lost, with a large number of passengers on board. Forty-nine dead bodies had been found and it was supposed there were others in the cabin. Attempts in consequence, and to preserve the property on board, were to be made to raise the vessel. Twelve persons were saved.

A letter from Penang, dated June 6, says, "We are expecting an attack from the Siamese, and great prepartions are making; and Fort Cornwallis is strongly fortifying. A fleet of ships has been sent from here to cruise off Pulo Teeoy."

The only news of much interest to our citizens, brought by the Florida, is the confirmation of the report lately received by the way of Havre and New York, of the failure of one of the principal American Merchants in London,—Samuel Williams, Esquire.

The following statement is from the London Times.

The amount for which the American house mentioned on Monday stopped payment has been extremely exaggerated in some of the rumors on the subject. We learn from a source not likely to be far wide of the truth, that it does not exceed £400,000. A very serious alarm has spread, we understand in many quarters, where the statements alluded to obtained belief, and the alarm was undoubtedly a very just one, since admitting them to be true, the shock would be more or less felt throughout the whole of the commercial community. Our estimate of the extent of this failure will prove, we are persuaded, very nearly correct.

Another of the London papers states that "Mr Williams' direct engagements, on his own account, do not exceed £642,000, but that the liabilities, on account of foreign connexions, in North and South America, on the Continent of Europe, and in India, are not much less than four millions sterling."

The New-York American says—

"It is a happy circumstance for the very numerous correspondents of that gentleman in this country, that Mr Timothy Wiggin, of Boston, was on the spot, and being a man of very large property, and intimately aequainted with American merchants, and the American trade, had stepped at once into Mr Williams' place, and would protect the engagements of that gentleman to a large extent. Mr W. had been made a bankrupt "in order to insure a fair and speedy distribution of the property." From these arrangements, and the very considerable assets in the hands of the assignees, added to the large means of Mr Wiggin, comparatively little effect will be produced in the pecuniary affairs of the merchants of this country by this heavy, and in every sense, much lamented failure. In this city in particular it will hardly be felt—in Boston there will be more sensation, but chiefly among men of large property. The amount of the failure was ascertained to be £815,000 sterling, of which £517,000 was for acceptances. The assets, as before stated, were very considerable. We cannot pass from this subject without mingling the expression of our deep regret, with that of the thousands of his countrymen, who at various times, for thirty years past, have shared the hospitality, and been enabled to appreciate the manliness, the integrity, the high sense of honor, and just patriotism of Samuel Williams, that at this late period of his life, he should have been overwhelmed by the storm which he has passed—we believe we may safely say *has passed*, over the commercial world. He will, we trust, find that the good and kind acts of his prosperous days will not have been performed in vain.

From the London Courier of Oct. 21.

It appears from the French papers that propositions have been made to the King of Spain, by the Ambassadors of England and France, for the recognition of South American Independence; but Ferdinand was inexorable.

Letters announce that his Holiness the Pope was very ill.—[*Later Paris papers mention his convalescence.*]

Mr Huskisson, the President of the Board of Trade of Great Britain has had an audience with the King of France.

Advices from St Petersburgh of the 1st of Oct. state, that an Imperial Ukase reduces, by one half, for the beginning of 1826, the imports paid by the lower class of tradesmen, and secures to them other advantages. The towns of the Black Sea have obtained still greater advantages.

We learn from the London papers that the money Market has been further narrowed, by the discontinuance of the Bank to make advances on its own stock. The practice has been to advance on a transfer of the stock to the amount of two thirds of its price on the day when the advances are made, or to honor drafts to that amount.

Letters from Hayti, of Aug. 30th, announce the determination of that Government to confer the same commercial advantages on such other nations as shall acknowledge their independence, as have been conceded to France.

The frigate Pyramus, Captain Robert Gambier, sailed from Portsmouth for Vera Cruz, on the 22d October, having on board Mr Marrier, his Majesty's Commissioner to the Republic of Mexico, resident in that city; and Sir Robert Ker Porter, Consul General to Columbia, resident at Laguira. Sailed at the same time, the Thetis for Rio Janeiro to join the South American squadron.

Upper Peru. We are indebted to Mr Topliff for the loan of Buenos Ayres papers to Sept. 24th. On the 6th of August, the representatives of the Provinces of Charcas, Potosi, Cochabamba, La Paz and Santa Cruz, in Upper Peru, signed and published a Declaration of Independence, in which they announce to the world their purpose not only to throw off the condition of a colony, and of dependence on Spain, but not to associate themselves with any other neighboring Republic, and to erect themselves into a sovereign State, independent of all nations. *Adv.*

To our Patrons. Those subscribers in the country, who are in arrears, are respectfully requested to transmit the payments for their paper. Since the enlargement of the paper the expences of publication have been considerably increased, without an increase of the price. This circumstance renders it important that the payments be prompt, and that we should charge the full price to all subscribers who do not conform to the terms of advance payment.

MARRIAGES.

In this city, on Tuesday evening, by the Rev. Sereno E. Dwight, Mr Lemuel Shattuck, mer. of Concord, to Miss Clarissa Baxter of this city.

By the Rev. Mr Parkman, Mr Joseph Francis to Miss Ellen Creamer.

By the Rev. Mr Frothingham, Mr Thomas J. Morton to Miss Abigail T. Stevens.

In Newburyport, Mr Samuel Gardner, of Roxbury, to Miss Mary Noyes, of N.

In Salem, on Thursday the 1st inst, by the Rev. Mr Brazer, Mr Henry A. Breed, mer. of Lynn to Miss Catherine Hathorne, daughter of Col. Hathorne of Salem.

In Warren, R. I. Mr Royal Packard, of Providence, formerly of Bridgewater, Mass. to Miss Elvira Bowen, daughter of the late Mr Wheaton Bowen, of Rehoboth.

In Eastport, Mr Lorenzo Sabine, merchant, to Miss Matilda F. Green.

DEATHS.

In this city, Mrs. Elizabeth, wife of Mr Thomas Whitman, aged 59.

On Monday, the 5th instant, Sarah Hawes, child of the Rev. Lemuel, and Mrs Mary-Ann Capen.

In Charlestown, on the 3d inst, sdddenly, Mr Lemuel Shepard, aged 63 years.

On the 28th ult. at the residence of Thomas Barlow, Esq. in Allegany-Town, (Pa) Henry Preble, Esq. a brother of the late Com. Preble, aged 57.

MASSACHUSETTS PEACE SOCIETY.

THE Annual Meeting of the *Massachusetts Peace Society* is to be holden in the vestry of Federal-street Church, in Berry-street, on *TUESDAY*, the 13th inst. at six o'clock, P. M. for the choice of officers, and other important business.

☞ A general and punctual attendance of the members is requested. T. M. HARRIS, *Rec. Sec'ry.*

ATHENEUM.

THIS day published, by *John Cotton*, (corner of Washington and Franklin streets) *The ATHENEUM; or Spirit of the English Magazines.*

CONTENTS.

Cuvier's Fossil Remains—Woman's Hate—The Wife and Witch—The Light Supper; or, Oysters in Abundance; A Tale founded on Fact—Jan Schalken's Three Wishes; a Dutch Legend—Letters of a South-American Seamen—Stanzas to——A Short Mystery from the German—The Song of the Harvest—Farther Portions of the Autobiography of Mansie Waunch, Tailor—Racing in Russia—Late American Books; Lionel Lincoln—My Grandfather's Legacy; Entering the Army—Varieties—Slave Trade—Crushing and Washing Lead—Anecdote.

Dec. 3.

THE RECIPROCAL DUTIES OF PARENTS AND CHILDREN.

BY Mrs Taylor, author of Practical Hints, &c. is just published and for sale by *JAMES LORING*, Cornhill.—Price 63 cents.

The following notice of the above work is from the U. S. Lit. Gazette, Nov. 15.—"This is an interesting little volume written for the best of purposes. It treats of the duties of parents and children in several of the stages and conditions of their relationship, and frequently illustrates and enforces them by short narratives. Dec. 3.

MUNROE & FRANCIS,

128, Washington Street,

OFFER for sale the following London Books, just received, at low prices, viz.—Art of Beauty; Arts and Artists; 2560 Anecdotes; Aspin's Naval and Military Exploits; Arabian Nights Entertainments, with 140 Engravings; Aiken's British Poets; Apocryphal New Testament; Brown's Works, 1 vol; Boswell's Johnson; Blair's Sermons, 1 vol; Beauties of Shakspeare; Bacon's Works; Book of Trades; British Prose Writers; British Poets, diamond ed; Cruden's Concordance; Brewer's England; Celebrated Trials; Concert Room and Orchestra Anecdotes; Crabbe's Works; Cogan on the Passions; Conversations on Botany; Cyclopædia of Mathematics; of Physics; of Chemistry; of History; Dryden's Fables; De Solme on the Constitution; Don Quixote; Elegant Extracts; Ferguson's Rome, 1 vol; Fielding's Proverbs; Fox's Martyrs; Gurney's Dictionary of the Bible; Gem; Goldsmith's England; Rome; Greece; Gibbon's Rome; Gil Blas; Granger's Biographical History of England; Galt's Pictures; Grammont's Memoirs; Gradus ad Parnassum; Gourlay's Canada; Haslitt's Poets; Holland's Cookery; Johnson's Works; Jones' Lexicon; Imison's Elements of Science and Arts; Lambeth and the Vatican; Little Lexicon; Loudon's Gardener; Langhorne's Plutarch; Locke's Works; Leigh's London; Mirror and Lounger, 1 vol; Makensie's orks; Mortimer's Commercial Dictionary; Mawe's Gardener; Oracle of Human Destiny; Ossian; Percy Anecdotes; Paley's Works, 1 and 5 vols—Pope's Works, 1 vol—The Pulpit—Pinnock's Catechism—Planta's Paris—Paley's Sermons, 1 vol—Rollin's Ancient History—Shakspeare, 1 and 6 vols—Spectator, 1 vol—Septuagint, Leipsic ed—Sterne's Works—Tatler and Guardian—Travels of Rolando—Toast-master—Tales of the Castle—Universal Songster—Westminster Hall, or Anecdotes of the Bar, Bench, and Woolsack—Warton's History of English Poetry—Berthollet on Dying—Cabinet-maker's Guide—Chemist—Gray's British Plants—Kelly's Cambist—Nicholson's Mechanics—Analysis of Chess—Ure's Chemistry—Kennedy on the Management of Children—Bell on Bones—Hogarth's Works—Illustrations of the Waverley Novels and Sketch Book—The English Spy, colored Plates—Life of an Actor—Italian Tales, Cruikshanks designs—Rolando on Fencing. dec 3

CHRISTIAN EXAMINER.

JUST Published by CUMMINGS, HILLIARD, & Co. 134 Washington St. *The CHRISTIAN EXAMINER and Theological Review*, for Sept. and Oct.

CONTENTS.

Miscellany. A short view of the history and present state of christianity in South India; Memoir of the Rev. Benjamin Goodier.

Collections. Ceremonies and superstitions of the Catholic church; singing of the Miserere; ceremonies of Good Friday; new miracles; sale of indulgences; the espousal of St Catharine.

Original Poetry. To the Ursa Major.

Review. *Art.* xv. Duncan and Miller on Creeds; *Art.* xvi. A letter addressed to the king, by Thomas Thrush, on resigning his commission as a captain in the royal navy; *Art.* xvii Turner's sermons.

Istelligence. Lord Liverpool on bible meetings; a controversy in the British and Foreign Bible Society; slave trade; Sierra Leone; theological school; Evangelical Missionary Society. *New Publications*, with Remarks. Nov. 26.

APPEAL TO LIBERAL CHRISTIANS, &c.

AT the Christian Register office, No 81, Washington-street, Up Stairs, and at the Bookstores generally; just published and for sale "An Appeal to Liberal Christians, for the Cause of Christianity in India, by a member of the society for obtaining information respecting the state of religion in India.

MISCELLANEOUS.

HENRY KIRK WHITE. In "Letters from Europe," published in the New York Statesman, Mr Carter gives us an account of a visit to the tomb of Henry Kirk White.

"On our return from a pleasant walk, we called at the church of All Saints, to visit the tomb of Henry Kirk White. He was buried in the chancel, under an obscure and humble stone, bearing no other inscription than his name. A year or two since, one of our countrymen, whose name could not be ascertained on inquiring, visited the church on the same errand as ourselves, and finding no monument to the memory of a young man, so highly esteemed for his talents and virtues, directed a white marble slab to be placed upon the wall, ornamented with a portrait in relief of the unfortunate poet, and inscribed with the following lines:—

'Worn with fond hope, and learning's sacred flame,
To Granta's bowers the youthful poet came:
Unconquer'd powers th' immortal mind display'd,
But, worn with anxious thought, the frame decay'd.
Pale o'er his lamp, and in his cell retired,
The martyr student faded and expired.
Oh! genius, taste, and piety sincere,
Too early lost 'midst studies too severe!
Foremost to mourn was gen'rous Southey seen;
He told the tale, and show'd what WHITE had been:
Nor told in vain; for o'er the Atlantic wave
A wanderer came, and sought the poet's grave,
On yon lone stone, he saw his lonely name,
And rais'd this fond memorial to his fame.'

These lines were written by Mr Walter Smyth, of St John's College. The tablet has no other inscription, except the date of White's birth in 1785, and of his death in 1806. It was executed by Chantrey, who will probably be able to inform us at whose expense it was erected. Such a liberal act, paying a just tribute to genius and worth, made us proud of our country."

Review of the Efforts and Progress of Nations, during the last five and twenty years.

Under the above title, the "Revue Encyclopedique," published at Paris, contains a very luminous article by Sismondi, from which the following is extracted.

"The United States of America since their emancipation, and above all, during the last quarter of a century, has never hesitated in its first determination to march forward, and to encourage with all its power the progress of information, of virtue, and of freedom; and the rapid growth of the prosperity of the United States has in consequence surpassed every thing that was ever known in the world. To judge of it, we must not forget the point from which they set off; the founders of the American Colonies were the refugees of all kinds of religious and political sects, every one of which had been persecuted in its turn; they carried with them the germs of animosity, every species of resentment, every description of fanaticism, every disposition to exaggeration. For a long time they were recruited by the scum of England; by individuals transported for their crimes. In later periods their country became the refuge of fortune-hunters, of intriguers, of adventurers of all nations. The colonies derived from Europe the most pernicious of all institutions—slavery. The greater part of the population was dispersed in the woods, in immense savannas, far from the reach of any tribunal, or of social protection. With such elements, the Americans would, under our governments of Europe, have been the most vicious of nations. On the contrary, they are entitled to take rank among the most virtuous. Few are to be found in which the feeling of what is right, just, and honorable, is more generally diffused; in which crimes are more rare; in which the domestic virtues are more honored; or in which religion (religion which, nevertheless, has no other sanction than every man's cogscience) exerts a more universal influence. Doubtless, traces remain of the stain which the Americans owe to their progenitors; but every day witnesses its decay; while it must not be forgotten that the Americans are but starting in the career of knowledge—that they must be colonists, farmers, artificers, and tradesmen, before they can have leisure to devote to literature or philosophy. It cannot be expected that they should produce any of those splendid luminaries which enlighten the human kind; but they know how to avail themselves of all the arts and sciences of Europe; they have spread over the great mass of their population more reason—more positive knowledge—more aptitude of comprehension—more healthy notions, than are to be found in the mass of the people of any of the old nations of Europe. The liberty of America established and developed itself with her intelligence and with her virtue. The citizens of no other state enjoy so many rights, and so many immunities; and never have those rights and immunities been abused as with us. No popular fury—no insurrections—no civil war. Their security has equalled their freedom. What, then, has been the result of this triple progress? At the commencement of the century, the Americans were between four and five millions, in number; they are now eleven millions. At the commencement of the century their towns were still small and mean; they now rival the capitals of Europe in size, population, and beauty. At the commencement of the century, the United States sustained, with difficulty, the burden of the public debt, contracted during the war of independence; now their funds are no longer quoted on the stock exchange of London; their debt is almost annihilated, and they owe nothing except to themselves. At the commencement of the century their commerce, their industry, and even their agriculture, were fed by British capital; now their speculations, notwithstanding their extent, are supplied by their own means, which they pour into Europe and India, as well as into what was formerly Spanish America, and into which they are carrying all the arts of civilization. This is what the Americans have done in the last twenty five years. They have advanced—they are advancing; is it strange that we should wish to advance too!

ORIGIN OF NEW ENGLAND THANKSGIVING.

We have lately published two articles relating to the origin of this custom. The following is Dr Franklin's account of its origin.

"There is a tradition that in the planting of New England, the first settlers met with many difficulties and hardships, as is generally the case when a civilized people attempt establishing themselves in a wilderness country. Being men of piety, they sought relief from Heaven, by laying their wants and distresses before the Lord in frequent set days of fasting and prayer. Constant meditation and discourse on their difficulties kept their minds gloomy and discontented; and, like the children of Israel, they were many times disposed to return to that Egypt, which persecution had induced them to abandon. At length, when it was proposed in one of their assemblies to proclaim a fast, a farmer, of plain sense, rose, and remarked, that the inconveniences they suffered, and concerning which they had so often wearied Heaven with their complaints, were not so great as they might have expected; and were diminishing every day as the colony strengthened; that the earth began to reward their toil, and to furnish liberally for their subsistence; that the seas and rivers were full of fish, the air sweet, the climate healthy, and above all, that they were in the full enjoyment of their civil and religious liberty; he, therefore, thought, that reflecting and conversing on these subjects would be more comfortable, as tending more to make them contented with their situation; and that it would be more becoming the gratitude they owed to the Divine Being, if instead of a fast, they should appoint a *thanksgiving*. His advice was taken, and from that day to this, they have, in every year, observed circumstances of public felicity sufficient to furnish cause for a thanksgiving day, which is, therefore, constantly ordered, and religiously observed.

CAPTAIN PARRY'S EXPEDITION.

GLASGOW, Oct. 18, 1825.

We announced the arrival of Capt. Parry, in the Hecla, off Peterhead, on the 12th inst. The Fury was lost in the ice, but the crew were saved. Capt Parry has made no important discovery in this voyage. The navigators penetrated through Barrow's Strait, Lancaster Sound, Baffin's Bay, and proceeding southerly, went through Prince Regent's Inlet, and wintered last year in Port Bowen, situate in lat. 73, long. 89, about 120 miles N. N. W. from the point where they were stopped in Repulse Bay in their last voyage. As soon as summer commenced, they stood to the south westward, and reached 72, 46, N. lat. and 91, 50, W. long. where the Fury was lost, and they were compelled to turn back. This point is about 420 geographical miles N. E. from Cape Turnagain, the boundary of Franklin's discovery, to the eastward of the mouth of Copper-Mine River, but it is not so far west by three hundred miles as they made out on their first voyage of discovery. Had they stood to the northard after passing Barrow's Strait, the result might have been different.

The following is an extract of a letter from one of the officers of the Hecla, to a scientific gentleman of Edinburgh.

"H. M. S. HECLA, Oct. 12, 1825.

Dear Sir,—We sailed from the west coast of Greenland, on the 4th of July, 1824. In passing Davis' Straits we were beset 58 days in the ice. On the 9th Sept. we cleared the ice, and on the 13th of the same month entered Barrow's Strait. The winter was setting in fast, we therefore endeavored to reach Port Bowen in Prince Regent's Inlet, which we effected with some difficulty on the 28th. By the 6th of Oct. we were completely surrounded by young ice. The winter passed more agreeably than could have been expected; we had a good library on board, and managed to raise a tolerable masquerade in one of the ships every fortnight. The winter was what might be called a mild one in this part of the world, the themometer never exceeding 48 1-2 degrees below zero. During its continuance we had fine sport chasing white bears, 12 of which were killed. White grouse were abundant in spring; we shot a great number of them. They were excellent, and proved a great luxury to the officers and men. The summer, which commenced on the 6th of June, with a shower of rain, was very fine; the thaw went on rapidly. On the 19th July the ice broke up, and we bade farewell to Port Bowen, where we had passed nearly ten months. On the 23d we made North Summerset, and worked to the southward along its coast, until the morning of the 1st Aug. when unfortunately the Fury was driven on shore by the ice. Every effort was made to save her, but our exertions proved fruitless, she was abandoned on the 19th, and her people taken on board the Hecla. Thus ended all our hopes of making the north west passage, which seemed favorable till this accident. On the 1st Sept. we left Regent's Inlet for England, and made the coast of Scotland on the 10th. We have been extremely fortunate during the voyage, not having lost a man either by disease or accident.

"The following note, addressed to the Lord Provost, contains some further particulars of these enterprising mariners:—Capt. Knight presents his compliments to the Lord Provost, and begs to inform him, that he has just received a letter from his nephew, a Lieutenant with Capt. Parry, on board the Hecla, dated the 12th inst. in the Forth, on their passage to the river. The expedition passed a miserable winter in Port Bowen, being 58 days in crossing the ice. On leaving that this summer, they got on the western side of Regent's Inlet, in lat. 72 46, long. 91 50, with the finest possible prospects, and both ships were driven on shore. Fury so much damaged as not to be seaworthy, and Hecla narrowly escaped. The crews of both ships have come home quite well; they only lost two seamen." *Caledonian Mercury.*

CIRCULATION OF THE BLOOD.

Dr Barry an English Physician residing in Paris, lately read before the Academy of Sciences in that city, a memoir on the motion of the blood in the veins, which was referred to Messrs Cuvier and Dumeril, to investigate the subject, and draw up a report on it. Those gentlemen afterwards presented their report to the Academy, of which the following account is given in one of the Paris Journals. *Adv.*

The report commences by alluding to the various opinions which have hitherto been entertained by physiologists with respect to the *cause* of the motion of the blood in the veins. Thus some have attributed this motion to the action of the heart, others to the pressure of the muscles, and others, again, to an absorbing power in the veins themselves.

Amidst this diversity of opinion, however, with respect to the *cause* of this motion, authors have, in general, agreed in recognizing a certain connexion between the motion itself and the act of inspiration; but this connexion was merely looked upon as a coincidence, or, at most, the act of inspiration was esteemed nothing more than an *accessory* cause of the motion alluded to.

In the Memoir psesented to the Academy by Dr Barry a very different view is taken of these facts, which in the opinion of this gentleman, are much more intimately connected as *cause* and *effect* than has hitherto been supposed. "And, in truth," the report proceeds, "he has shown, by means of experiments *entirely new, very ingenious, and perfectly conclusive;* first, that the blood in the veins is never moved towards the heart but during the act of inspiration; and, secondly, that all the facts known with respect to this motion, in man, and the animals which resemble him in structure, may be explained by considering it as the *effect of atmospheric pressure.*

In conclusion the report recommends to the Academy—

1. To have the memoir inserted among those of distinguished foreign literati; and,

2. To invite the author to prosecute his researches with respect to the absorption of poisonous matters applied to the surface of the body; researches it is added, which flow as a corollary from his theory, which possess so much interest, and which admit of so many useful applications to the animal economy.

FOUR PLANETS IN THE SAME SIGN.

It is worthy of notice, that on Friday the 7th ult. no less than four planets, viz. Jupiter, Mars, Venus and Mercury, were all in the same sign, and the three first not many degrees apart. They all rose about 3 o'clock in the morning following each other in a train; presenting to the view a beautiful and sublime sight. Who would suppose on viewing these orbs, which sparkle like burning drops of light that they are worlds like our own, travelling through the vast abyss with a velocity scarcely credible, and yet with a regularity and exactness far surpassing any works of art; apparently close together, and yet millions of miles asunder; seemingly moving backwards and forwards, and yet travelling constantly onward round the great fountain of light and heat, nourished by his warmth and chained by his influence!

But what surpasses all, is the discovery that the mutual attraction of these numerous bodies which seems to mar their harmony and tend to their destruction, is on the contrary, part of the amazing machinery which gives stability and permanency to the solar system. Well may we exclaim with Thompson—

"Was every faltering tongue of man
Almighty father! silent in thy praise,
Thy works themselves would raise a general voice,
Ev'n in the depth's of solitary woods,
By human foot untrod, proclaim thy power,
And to the choir celestial THEE resound,
The eternal cause, support, and end of all!"

In consequence of several paragraphs having appeared in the New York papers, on the subject of General Hamilton's private papers, which seemed to warrant a supposition that the General had composed some of the most celebrated public addresses of General Washington, a Correspondent personally and intimately acquainted with both, has handed us the following remark of General Hamilton on a former occasion, when a similar suggestion was made:—

"What an idea! What nonsense!" observed Hamilton to the present Gen Macomb, then Aid-de-Camp to the Major and Inspector General, "that I or any other should be supposed to have written the public papers of Gen Washington. How little does the world know of that wonderful man! So far, my dear Sir, is such absurdity from fact, that we, the Aid-de-Camps, could not write the most unimportant note, but it must be submitted to his correction, interlineation, &c. Indeed I have often been at a loss to determine in my own mind whether his service was most pre eminent in the Cabinet or the Field." *Nat. Journal.*

LONG WOOLED SHEEP.

In our paper of the 11th ult. page 153, we republished from the Boston Daily Advertiser, some notice of the importation of Lincolnshire and South Down sheep, by Messrs. A. & A. Lawrence & Co., merchants of Boston. Perhaps some sketches relative to the properties of these sheep may be of service to those who propose to propagate them in this country.

In a treatise on Cattle by Mr Lawrence, an English writer, whose productions on agricultural topics are often quoted, and highly recommended in Rees' Cyclopedia, we find the following notice of the Lincolnshire sheep. "The flavour of the Lincoln mutton has been generally held superior, as more savoury than the Dishley. The imported Lincolns have now finer bones with broad loins, and truss carcase, and are among the best, if not actually the best long wooled stock we have." The same writer gives the average weight of the fleece of Lincoln at 11 lbs.; and the average weight of no other of the long wooled breeds of British sheep amounts to more than 9 lbs.

The same writer in treating of the South Downs says they are "second to none in Britain, for high reputation and indeed for real use. They are one of the old varieties, and have been immemorially in possession of the Sussex Downs, and of the Surry and Kentish hills. Of late years, their great merits both as hill and pasture sheep have become more generally known, they have been propagated and naturalized in almost every part of this island, and in Ireland.—Those great and leading names in rural patriotism, the late and present Duke of Bedford, and J. W. Coke, Esq. of Holkham, through the medium of their annual shearing meeting, have chiefly contributed to develope the excellencies of this breed, which perhaps, if we look to the superior number of tups engaged, may be considered at this day, as the most fashionable." "All the South Downs want is the noble covering of a Spanish fleece, and how little the carcase would suffer by the cross, has been demonstrated by Lord Somerville, in the exhibition of a very fine ewe, long enough for any purpose, half Spanish and half South Down."

The Memoirs of the Pennsylvania Agricultural Society, lately published by J. S. Skinner, Esq. Editor of the American Farmer, contain some remarks "On Various Breeds of Sheep," &c. by John Hare Powel, Esq. Mr Powel says [page 109] "South Down Sheep have finer fleeces, of shorter staple, and much less weight, smaller carcases, less loaded with fat, showing more proof within, affording mutton of finer texture and better flavour, than any breed known. Their form is not so accurate, their fore quarters being lighter, their necks larger than those of Dishley sheep; but their chests are sufficiently wide to afford ample space for the position of their lungs; upon the healthful action of which, able, scientific men agree, the vigor, and useful secretions of the animal must depend. They are much more hardy, have much more offal, they consume rather more food in proportion to their size than Dishley sheep, but by their vigor and activity are enabled to find support, and to thrive upon bleak and barren hills, where Dishley sheep would die from exposure or would starve." The principal qualities for which this kind of sheep are celebrated are its hardihood and the excellence of its mutton, which is said to surpass that of any other breed.

We are glad to perceive our merchants turning their attention to the means best calculated to increase the agricultural resources of the United States. In this way they not only act the part of true patriots, but pursue the path which leads to commercial prosperity. The commerce of the country will be in proportion to the value of its products, and increasing the latter is a direct method of adding to the former. *N. E. Farm.*

SHEEPSKINS.

A correspondent of the Hallowell Advocate recommends, for the preservation of Sheepskins, instead of strewing ashes on them, that as soon as the skins are taken off, about a pint of water not more than blood warm, should be poured on each, then rolled up, and permitted to remain in some warm place for about six hours, when the wool may be easily pulled off, and the skin be left in good preservation.

CASHMERE.

The shawls of Cashmere supply the whole civilized world. It is said they are manufactured at 16,000 looms, each of which gives employment to two or three men. The work is so inconceivably tedious, by which the fine patterns are produced, that not more than a quarter of an inch is completed in a whole day. It is not unusual to find a loom occupied with one shawl for an entire year. The wool of which they are made is brought from Tibet, consisting of the inside coat or down of sheep peculiar to that mountainous region. The wool is at first of a grey color, but being bleached, it becomes a beautiful white, and takes the various dyes readily when spun. It is a curious fact that the borders are attached to the shawls after fabrication, so delicately, that no eye can detect the place of junction. The valley of Cashmere has been celebrated from the most early times for its beauty. Nothing can exceed its romantic advantages from nature. In the centre of a plain near the lake of Cashmere, studded with little isles, where are the gardens and pavilions of the Mogul Emperor, where the nobles made annual visits to feast on the charms of this lovely valley, and to choose wives from among the beautiful girls of Cashmere; whose delicacy of complexion and symmetry of form were only surpassed by the elegant turn of their minds, the liveliness of their disposition, and the sweetness of their tempers. *Nat. Int.*

The Creek Indian Delegation, on behalf of the party opposed to the Treaty consisting of twelve persons, have arrived in this city. They appear fine specimens of the original form of the American Indian. It is understood they have been invited hither by the Executive, on the business of the late unfortunate occurrances in their nation. Their names, as near as we can understand them, are—

Opothele Yoholo, Chief Deputy; Mad Wolf, Yoholo Mico; Menawee; Emalha Yaholo; Coosa Tustennugge; Nohethie Hopie; Charles Cornnels; Ledagi; Mistepe, John Ridge, Secretary; David Vann, Recording do.— *Washington paper.*

MEDICAL BOOKS.

THE following Medical Books, some new, and some second-handed, are for sale at this office.

Brera on Worms. This is a practical work of great value, embracing the natural history of such worms as inhabit the human body, the diseases they produce, and the cure of these diseases.
Dr Coffin's Dissertation on Medical Education, and on the medical profession,
On the Dangers and Duties of Sepulture.
Kiel's Anatomy.
Monroe's Do.
Boerhaave's Academical Lectures 6 vols.
Pott's Surgery 2 vols,
Bell on Ulcers.
Chaptal's Chemistry.
Cullen's Materia Medica 2 vols.
Cutbush Observations.
Hosack's Practical Nosology.
Townsend's Guide to Health 2 vols.
Smith on the Nerves.
Med. Repository 5 vols. and 17 numbers.
Coxes, Dispensatory new.
Edinburgh Do.
Gallup on Epidemus.
Mann's Med. Sketches.
N. England Journal of Med. Surgery 8 vols. and 8 Nos.
Jackson on Fevers.
Hamilton's Female Physician.
Smellie's Medwifery 3 vols. with Plates,
Thacher on Hydrophobia.
Wallis on Diseases.
Mass. Med. Communications 2 vols. and 3 Nos.
Thomas' Family Physician.
cot t on the Gout.
Beddoes' Med. Observations.
Swans Sydenham.
Fordyces Practice.
Phamacopoia New York Hospital.
Moor's Sketches.
Rushes' Med. Enquiries 2 vols.
Wyllich on Diet and Regimen 2 vols.
Whytt's Phisiological Essays.
Whytts Med. Observations.
Saunders an the Liver
Bistot on the Diseases of sydentary persons.
Mead on poisons.
Hooper's Med. Dictionary.
Orton's Expositions 6 vols.

☞ Also, Parr's Medical Dictionary handsomely bound in calf.

RELIGIOUS TRACTS.

AN assortment of Religious Tracts may be be found at the Counting Room of the Christian Register No. 31 Washington Street near the head of State-st. Also Children's Books.

☞ Orders for Unitarian Tracts and Books will be promptly attended to.

MORAL AND RELIGIOUS TRACTS.

FOR sale by Munroe & Francis, No. 128 Washington-street, and at this office, a complete assortment of the tracts of the Publishing Fund; several of these cheap and valuable publications, which were out of print, have received new editions during the past season, and may be had, in volumes bound in boards, or singly at low prices.